

# BAPTISM

Discovered plainly and faithfully,  
according to the WORD  
of GOD.

Wherein is set forth the glorious Pattern  
of our Blessed Saviour Jesus, the Pattern of all  
Believers in his subjection to Baptism. To-  
gether with the Example of Thousands  
who were baptized after they believed.

By *JOHN NORCOTT*, a Servant of  
Jesus Christ, and of his Church.

---

*The Second Edition.*

---

*JER. 6. 24. Ask for the old and the good way, and walk therein, and you shall find rest for your souls.*

*ISA. 30. 21. This is the way, walk in it.*

*1 COR. 11. 1. Be ye followers of me as I am of Christ.*

*MAT. 3. 16. Ende doc Jesus ghe Doope was quamhy terstont vanden water.*

*And when Jesus was dipt, he came up out of the water.*

*LUC. 7. 30. Maer de Pharizeen, en de gheleerde inder wet vanhem niet ghe Doopt ziinde, hebben teghen henselven de raet Gods versmaet.*

*But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being dipt.*

*MAT. 11. 5. I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent and hath revealed them to Babes.*

---

LONDON, Printed for the Author, and sold by Beh.  
HARRIS at the Stationers Arms in Sweetings-Rents in  
Cornhill, near the Royal Exchange. 1675.

T. Prince. Milton. 3, 8. Apr. 9, 10.

1728

This *Book* belongs to  
*The New-England-Library,*  
Begun to be collected by *Thomas Prince,*  
upon his entring *Harvard-College,* July 6.  
1703 ; and was given by said *Prince,* to  
remain therein for ever.

871 -





T H E  
E P I S T L E  
D E D I C A T O R Y.

*To the litile Flock, Heirs of the Kingdom, once as Sheep going astray, but now returned to the great Bishop and Shepherd of your souls. Eternal Peace through the Mercy of Jesus be multiplied.*

B E L O V E D ,

**W**HAT I have presented you with, is what once you have heard, and are in the Practice of, And what I have written I take the great God for my Patron and Protector herein, it being but his will: which none can deny but such as one day will be found to strive with their Maker; And being satisfied you are such as love the Truth;

*The Epistle Dedicatory.*

I am perswaded you will bid this welcom : because it may conduce to your further confirmation. Let it not be any trouble to you to be reproached for Christs sake ; it is his Authority we contend for , and he will ere long shew himself the only Potentate ; it is possible your lot may be like that of one called *Agrippa*, who was imprisoned for wishing *Caius* Emperour , and was laid in an Iron Chain ; but a little after *Caius* came to be Emperour , and the first preferred was *Agrippa* ; he took off his Iron Chain , and gave him a gold Chain, link for link, and weight for weight as heavy as his Iron Chain was : It is but a little time , and he will come, whom you wish to be Emperour, even the Lord Jesus : and be sure , if Cups of cold water shall be rewarded , obedience to his Truth shall ; he shall wipe away all your reproaches , he will let it be seen whether it be his glory or no we aim at :  
and

*The Epistle Dedicatory.*

and if when he puts Actions in the ballance of the Sanctuary, this be found having weight, and his own stamp, as undoubtedly it will, then be you chearful, it is not you but he that is reproached; it is not you, but his Truth that is slighted. And the King will be angry when he comes in to see the Guests.

Therefore as the least Truth is dear to the Children of Truth; so let not the greatest Truth be rested in, short of a possession of him, who is Truth it self; It is possible, some may say, why do you begin in your publick appearing, to pitch on Baptism, things of greater concernment might have been more useful. But I take the Example of the Lord by the Prophet, who taking notice of that one slighted Ordinance (*viz.*) The Feast of Tabernacles, *Zach. 14. 16, 17.*

*And it shall come to pass, that every one that is left of all the Nations that will not come to Jerusalem to worship the*

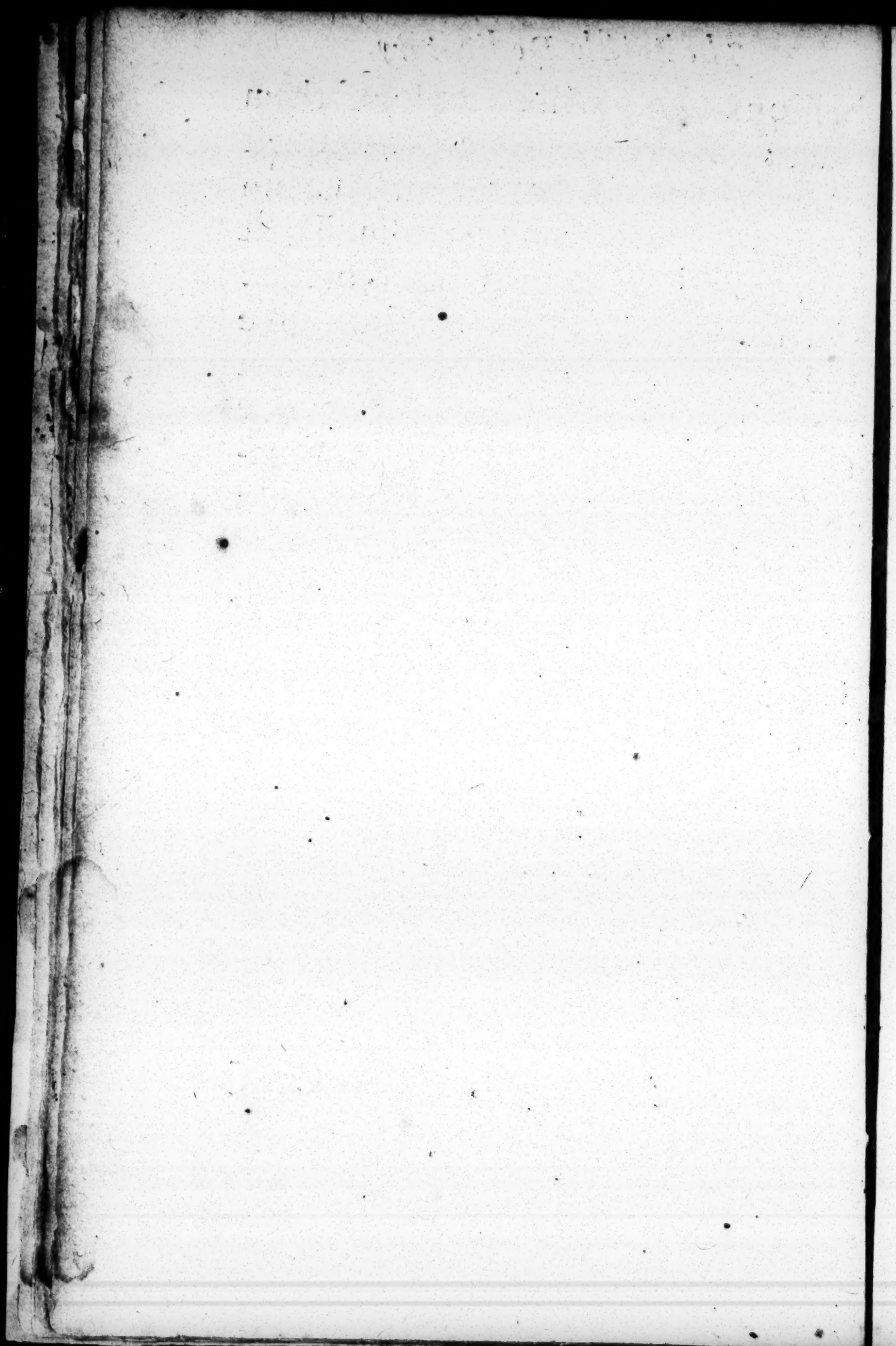


*The Epistle Dedicatory.*

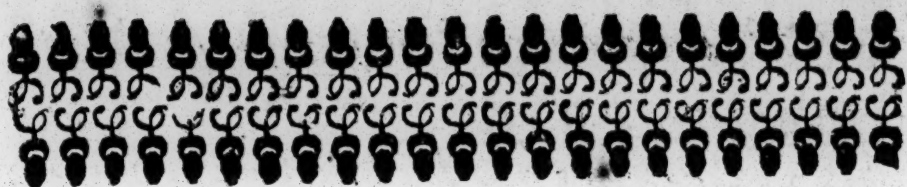
*King the Lord of Hosts, and to keep the Feast of Tabernacles, upon them shall be no rain.* The Feast of Tabernacles being an Ordinance, and not used, on them shall be no rain: a poor thing to cut down boughs and build booths, yet if this be neglected, upon them shall be no rain. Thus I say, this Ordinance of Baptism, it being an Ordinance neglected, and not practised in Purity, according to the Pattern in the Mount, I thought good to pitch on. When a Ship is to set sail on the vast Ocean, a wise Commander looks not only to have good Anchors and good Sails, and brave Galleries, but looks to have every chink stopp'd, for a small leak unstopped, may sink the ship; And shall not we, that ere long must set Sail upon the Ocean of Eternity, look to have every chink stopped. Allow not one known sin, live not in the neglect of one Command, it may be that which some call Nothing, God will call Rebellion,

*The Epistle Dedicatory.*

bellion, what will become of them then : Therefore my great Request from the Lord is, that as you have bin buried with Christ by Baptism, so that you would walk in newness of life : Oh let not your Conversations give the lie to your Professions ; live as a washed people ; and as you see your Calling, that not many wise, not many Noble, after the flesh, are called ; but God hath chosen you, who by Nature were as vile as any, and hath put you among the Children, live as Children of one Father. And in all your Addresses unto his glorious Throne, think on him who counts it his honour to serve the Lord, and his little Flock, with unfeigned love to the end,







To his Truly beloved Friends and Brethren in and about *Wapping*, who love our Lord Jesus in sincerity, Children of one Father, Partakers of the glorious Spirit of grace.

Beloved Brethren.

**I***T was Josephs lot to be seperated from his Brethren, but God meant it for good, though it was not for the present seen, yet in due time it appeared. Josephs dreams were fulfilled; and though the Archers shot sorely at him, and grieved him, yet his Bowe abode in strength; Oh how good it is to be upright with the Lord; It is one of the sad evils of the times, Brethren shoot at Brethren: but this will be a Mercy indeed, if all our aim might be*

be more to enjoy and be conformable to Christ; one part of conformity to our Lord Jesus, is obedience to the precious Ordinance of Baptism: Judging you to be such as press after Christ your Head, together with a Testimonial of my unfeigned love to you, I have presented these few thoughts to your serious Consideration. I have read of two loving Friends, who having spent a great part of the day in a matter of difference between them, could not be reconciled, and so parted: one of them bethinking himself of that Text Eph. 4.26. ran to the other, saying, The Sun is going down, by which they were both immediately reconciled; My Brethren, our Sun is going down, Eternity is upon us, and shall we not consider the Works we have to do for the Lord; I beseech you be like the noble Bereans, search whether these things be so; and if you find these things not mine, but the Lords, then give him the glory due to his Name. Beloved, as  
I have,

*I have, so I shall yet appeal in the Ears  
of the Lord of Sabbath, like Elijah;  
Oh Lord, the God of Abraham,  
Isaac, and of Israel, let it be seen this  
day that thou art God, and that I am  
thy servant, and that I have done  
these things at thy Word. Now Lord  
let Fire come down from Heaven on  
this Sacrifice, that may drink up all  
the waters of strife: And that you may  
all cry, The Lord he is God, the Lord  
he is God; which is the unfeined de-  
sire of him that is unworthy to serve  
you; yet your loving Brother in Jesus  
Christ,*

JO. NORCOTT.



# The Contents.

- Chap. I. *Of the Baptism of Christ.*  
Chap. II. *Of the great Commission for baptizing Believers.*  
Chap. III. *Examples of many thousands baptized after Believing.*  
Chap. IV. *That baptizing is dipping.*  
Chap. V. *Water Baptism to continue till Christs second coming.*  
Chap. VI. *That no Measures of Grace is a sufficient Ground to keep any from Water-Baptism.*  
Chap. VII. *Believers Baptism a great Ordinance.*  
Chap. VIII. *Answers to the common Objections.*  
Chap. IX. *Believers Baptism and Infant-Baptism compared.*  
Chap. X. *A Recital of those Scriptures speaking of Baptism.*  
Chap. XI. *Considerations on what hath been said by way of Conclusion.*



# BAPTISM

Plainly and faithfully

Discovered.

**W**HEN thou by reading goest to search out the minde of God, let thy Cry be, *Lord anoint my eyes with eye-salve that I may see;* and if it hath been the day of Gods Power with thy soul, I fear not but thou wilt bid Truth welcom, in whatever dress it comes, and more think on what is comprised in the Letter, then be affrighted at the poor Clothing of the Messenger, especially knowing it comes from one whose Name is the great God.<sup>a</sup> Therefore in handling this Truth, (*viz.*)<sup>b</sup> Believers Baptism, as it was practised by Christ and the Primitive Churches, my great Request to thee is, that thou wilt read what is said without prejudice; and what ever you finde according to Truth receive, as that which is more precious then your lives, and judge of it according to the holy Scriptures; for when all is said that can be, that must be Judge in all Controversies of Religion. And as Christ is the Foundation upon which whoever buildeth

<sup>a</sup> That forbid  
any chi Dr  
to come to  
Christ in his  
is from y<sup>e</sup> go  
God is a full  
of new blas-  
phemy  
affirmations  
I am sure  
much displa-  
cing to Chr.  
Marc. 9. 37.  
Mat. 13-16-  
<sup>b</sup> Believers are  
to be distinguished  
from all  
others. for  
they receive  
of God. as  
receiving  
what God  
receives  
of God y<sup>e</sup> soul  
from. 1 Peter.

buildeth shall never be confounded ; so I shall therefore take a few Observations concerning Christ his being baptized ; and herein you may take notice how exact the Holy Scriptures are, to set down the circumstances of his Baptism.

---

## C H A P. I.

*Christ was baptized in the River of Jordan.*

**C**ONCERNING the Baptism of Jesus Christ, you may read it at large, *Mat. 3. 13, &c. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.* Every word hath emphasis (*then*) before he entred upon his publick Ministry, as you see in *Mat. 4. 17. From that time Jesus began to preach, (cometh)* he might have commanded *John* to have attended him ; but in token of his subjection he cometh (*from Galilee*) many miles, and 'tis likely on foot ; every step we take for God is acceptable, and one day shall have a glorious Reward (*to Jordan*) where there was a River where Thousands had been baptized, and was a suitable place for *John* to dip Christ in, as will be seen hereafter. Now I shall take notice of eight things concerning the Baptism of Christ.

First, concerning his Age, 'tis said *Luke*

3. 21.



and faithfully Discovered.

3 A. 6. c. 1. y

321. *Jesus being baptized, ver. 23. began to be about thirty years of Age; here you see that Christ himself was baptized at grown years; if any might be baptized in Infancy, why not Christ? Christians be not ashamed, your Captain is gone before you, he was thirty years old when baptized. Christ is not ashamed to call you Brethren, Heb. 2. 11.*

was not such  
institution  
w<sup>th</sup> C. 10. 4. 1. 2  
infant. 2  
way none  
baptize.  
3 he was cir  
came in  
infancy, to  
w<sup>th</sup> baptism  
answers.  
Col. 3. 12, 13.

Secondly, another thing to be observed in the Baptism of Christ, is the Administrator of this holy Ordinance *John*; who confesseth of himself he was not worthy to unloose the latches of his shoes, *Mark. 1. 7.* Now if Christ would receive Baptism from such an unworthy Instrument; never slight the Ordinance because of the unworthiness of the Administrators<sup>b</sup>, let your eye be on Christ your example.

b  
y baptiz  
unworth  
is either of  
fson y<sup>th</sup> bapt  
zth: and  
want of call  
it. John was  
not unworth  
y wanting  
call, it was  
office: none  
baptiz: but he  
that is called to it either necessarily of God as John  
or of God by call orderly by y<sup>th</sup> church & so by man as

Thirdly, Note the Repulse, *John forbade him*; *Mat. 3. 14.* Difficulty in duty must be no excuse; we must take no denial in following God, *Strive to enter in at the strait gate.*

that is called to it either necessarily of God as John  
or of God by call orderly by y<sup>th</sup> church & so by man as

Fourthly, Note *John's Argument, Mat. 3. 14.* *I have need to be baptized of thee, and comest thou to me.* Some will not be baptized but of need; their carnal Argument is, May I not go to Heaven though I be not baptized? is it of necessity to salvation? is this like your Lord and Master? was not he a perfect

Antipad  
forbid  
tho' chas  
he y<sup>th</sup> true with out of such chas. in any  
name receive him. You forbid them  
the y<sup>th</sup> be  
crived to be  
signe.

buildeth shall never be confounded ; so I shall therefore take a few Observations concerning Christ his being baptized ; and herein you may take notice how exact the Holy Scriptures are, to set down the circumstances of his Baptism.

---

## C H A P. I.

*Christ was baptized in the River of Jordan.*

**C**Concerning the Baptism of Jesus Christ, you may read it at large, *Mat. 3. 13, &c.* *Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.* Every word hath emphasis (*then*) before he entred upon his publick Ministry, as you see in *Mat. 4. 17.* *From that time Jesus began to preach, (cometh)* he might have commanded *John* to have attended him ; but in token of his subjection he cometh (*from Galilee*) many miles, and 'tis likely on foot ; every step we take for God is acceptable, and one day shall have a glorious Reward (*to Jordan*) where there was a River where Thousands had been baptized, and was a suitable place for *John* to dip Christ in, as will be seen hereafter. Now I shall take notice of eight things concerning the Baptism of Christ.

First, concerning his Age, 'tis said *Luke*



3 A. G. 1 y

was not  
instituted  
in C. way  
in fact. 2  
way none  
baptize.  
3 he way  
carnal. 2  
infancy, to  
w. baptis  
answers.  
Col. 3. 12, 13.

b  
y baptiz<sup>m</sup>  
unworthines  
is either of  
flesh y<sup>e</sup> bap  
tiz<sup>m</sup>: and  
want of call  
it. John w  
not univ<sup>er</sup>s  
y<sup>e</sup> wanting  
call, it was  
offic<sup>r</sup>: none  
baptiz<sup>m</sup>: but  
y<sup>e</sup> of God's  
x<sup>p</sup> to com<sup>m</sup>

2 so by min  
 cording to  
 H. b. f. 4.  
 2  
 Antipæd  
 ferbid ch  
 tho Chesa  
 luter. in  
 ferbid tho

the, by be  
crised to  
tiffner.



fect Saviour; was not the Spirit poured on him without measure; he had no sin to be washed away, wherefore see your example, he doth it not of need, but of obedience to his fathers will.

*For every such a child in Christ name is a part of y<sup>e</sup> all right-ousness we are to fulfill. All this is in Gods Children, to have respect to all the Commandments of God.*

Fifthly, Note the excellent termes he gives to this Ordinance of Baptism; 1. He calls it Righteousness, *Mat. 3. 15.* 'Tis righteous and just that I should be about my Fathers business; 2. It is a comely thing, it becomes us: Oh it is a very comely thing in Gods Children, to have respect to all the Commandments of God. 3. The Conjunction (*us*) thee and me, and all my Followers, *John 12. 26.* if any man serve me, let him follow me; and where I am there shall my servants be. 4. A Completion, it is a fulfilling, *2. Cor. 10. 4.* The weapons of our Warfare are not carnal but spiritual, ver. 5. bringing every thought into captivity to the obedience of Christ, ver. 6. having in readiness to revenge all disobedience, when your obedience shall be fulfilled. Obedience must be fulfilled. 5. The universal term (*all*) Baptism is one of the all. Christ reckons it so, thou canst not walk in all the Commands, if this be omitted.

6. Note, concerning Christs Baptisme the form of Administration, *Mat. 3.* and strait-way he went up out of the water, (*straitway* because

*and faithfully Discovered*

because Baptism is once *Dipping* (*up*) had he not been down, 'twould not have bin said he went up, (*he went*) was not carried in Arms as Infants are (*out*) if he went out of the water then he had been in : we never say one goes out of the house when he never was in. So Christ could not be said to come out of the water, had he not been in, (*he went up out*) had a little water been brought to him in a Bason, he had not been said to go up out (*of the water*) this water was the River *Jordan*. Christ stoops to small things because an Ordinance.

7. Note, concerning Christ Baptism, the Father's Acceptance, *Mat. 3. 16, 17.* (*the Heavens was*) opened : some of Christs followers have found glorious openings of Heaven in Baptism (*the Spirit descended*) the very same that is promised to Believers in their Baptism *Acts 2. 38.* Repent and be Baptized every one of you<sup>b</sup>, and you shall receive the Holy Ghost Obj. But doth every one receive the Holy Ghost that is baptized? Answ. The defect lies not in Baptism, But in Repentance and Faith ; without which no Ordinance is effectual : (*And loe, a Voice from Heaven, This is my beloved Son*) Christ as Head was sealed, and in Baptism God seals the Sonship of his Members (*in him I am well pleased*) not only in all he hath and doth do, but in this very

<sup>a</sup> Christ yet, &c. & counted little to come to him were brought to him. 2. he was 3. affected in heart of such a kind. of heavenly & reproved those forbad & bringing & commanded them to be suffered to do to him for blessing

<sup>b</sup> He saies not repent every one of you; no, but be baptized, &c. you of you (nearly & childre) for your promise & hope

<sup>c</sup> In Chr. God is well pleased with those who are truly infants to be borne for they receive his blessing



Act of Baptism, as an Act of obedience to my glorious Will; I am well pleased, and so is the Lord well pleased in the Act of obedience, wherein from the heart we obey the form of doctrine delivered to us. *Rom. 6. 17.* The same Voice the blessed Son of God hath in the Mount, *Luke 9. 35.* *This is my beloved Son; hear him:* Hear him in his Commands and Appointments; hear him now in his Baptism: Oh, saith Christ, thus it becometh us; you that have my Father for your Father, you that have my God for your God: Thus it becometh us to be baptized, and to fulfil all righteousness; *Oh he is a beloved Son, hear him.*

8. Note, how in Christ Baptism the Trinity doth as it were meet; the Father with a Voice, the Son baptized in Person, the Holy Ghost descends like a Dove: And surely, it is one Reason why Baptism in special is to be administred in the Name of the Father, Son, and Holy Ghost; because he who is baptized, and doth sincerely believe, the whole Trinity, the Father, Son and Spirit is his portion; and that glorious Union of the Trinity in Christs Baptism, is in every Believers Baptism commemorated.



## C H A P. II.

*Of the great Commission for Believers  
Baptism.*

**A**S you have heard something concerning your great Pattern, the Lord Jesus: so now I shall shew you something concerning his Command, *Mat. 28. 19.* And I pray note what is said of our Lord Jesus, *Acts 1. 1.* Christ is said both to do and teach; 'tis good for Teachers to imitate their Lord both to do and teach; and *ver. 2.* *He was taken up, after that he through the Spirit had given Commandments to his Apostles;* of which Commandments, this of Believers Baptism is certainly one; and as you see in *Mat. 28. 18, 19, 20.*<sup>a</sup> The great God gave him to be a Commander and Leader to his people, *Isa. 55. 4.* Christ is a Gift as a Commander; Oh what Mercy it is to have such a wise Commander, whose Commandments to Believers are not grievous; in keeping his Commandments there is great reward, *Psal. 19. 11.* Now in this Command there is eight things very notable.

First, Note whence Christ came, why he came out of the Grave, A Risen Jesus; And God raised him from the dead, and sent him to

<sup>a</sup> There baptism of infants is maintained as well as of grown persons for they are the nations. So Jews in fact were baptized in the name of the Father, Son, and Holy Spirit.

a) therefore he over-throwe as of y<sup>e</sup> Kingdome of heauen. he suffer them  
to come to him, & not to forbid them is a blessed command & good  
for his people.

8

### Baptism plainly

bless us, Acts 3.26. Surely this blessed Je-  
sus would not appoint any thing but what is  
good for his People; he is a blessed Jesus,  
and he gives blessed Commands; *Blessed  
are they that do his Commandments, that they  
may have a right to the Tree of life, and may  
enter in through the Gates of the City,* Rev.  
22. 14.

b. whom?  
Nations. therefore  
infants also.

Secondly, Note, Christ appeared and came  
to them; now should an Angel appear and  
command men to be baptized, who would  
stand against it; but here you have the glo-  
rious Son of God in his own Person appear-  
ing, and saith, *Go teach and baptize.*

c. one I think  
a sufficient war-  
rant to receive  
infants in his  
name.

Thirdly, Note what Authority he comes  
with, Mat. 28. 18. *All Power in Heaven  
and Earth is given to me;* All Power to com-  
mand both in Heaven and Earth is given to  
me; all power to dispose of Heaven and  
Earth, all power to protect. I have Angels  
and Men at my Command; I am able to  
protect you, to stand by you, and to be with  
you, both in the fire and in the water: I have  
all power, *Go therefore, teach and baptize;*  
fear no enemies;

*Go teach and baptize.*

Fourthly, Note the Command it self, Mat.  
28. 19. saith Christ, *Go therefore teach and  
baptize.* Christ said but to Legion, Go, Mat.  
8. 32, and they run violently, and shall not  
Be-



Believers be as willing people in the day of his power. The Centurion did but say Go, to his servants, and they did go; and he did but say, Come, and they came; and he did but say, Do this, and they did it: And shall Christs servants be worse to him then the Centurions servants were: 'tis Christ saith, Go.

*Go teach and baptize.*

Fifthly, Note, what is precedent to Baptism: Go teach, there must be teaching; God is a Spirit, and he seeks such to worship him. that worship him in spirit and truth, *Job. 4. 24.* therefore there must go teaching before Baptism, or else they will never worship him in spirit and truth. *Go teach and baptize.* I confess many mendo say the word Teach in the Greek is, Make disciples, and I dare not say against it; for I finde it the very practice of Jesus Christ, he did first make Disciples, and then baptized them, *John 4. 1.* *Jesus made and baptized more disciples then John;* here was first a making Disciples, and then a baptizing them; but how many poor souls ignorantly baptize those who never were made Disciples; but, Christ saith, *teach and baptize them.*

*NB Teach is make disciples or disciple all nations.*

*Some children are disciples such as shew ben circumcised and Moses.*

*10. Circumcision was a yoke on the neck of infant disciples.*

Sixthly, Note, the Extent of the Command, *Teach all Nations and baptize them.* Go into all Nations whether it be a hot or a

*The extent is in y<sup>e</sup> Subject viz all nations a nation w<sup>ch</sup> of our women & children.*



a Dolt, y<sup>e</sup> brn.  
 kmgdown y<sup>e</sup>  
 middle wall  
 between neth-  
 on & nation  
 let it up wth  
 parents & y<sup>e</sup>  
 infants. &  
 in up every  
 creature for  
 exclud. inf.  
 fro' being of  
 y<sup>e</sup> nations  
 y<sup>e</sup> sake of y<sup>e</sup>  
 gospill. &  
 so from being  
 saved.

cold Climat, Jews and Gentiles, Male and Female; when you have taught them, then baptize them. Now the middle wall of Partition is broken down.<sup>a</sup> Now God is no Respector of Persons, now let none think to boast that they have *Abraham* for their Father; No, no, go into all Nations, publish the glad tidings of the Gospel to every creature, *Mark* 16. 15, 16. *He that believeth and is baptized, shall be saved; Go teach all Nations, baptizing them;* when you have taught them, then baptize them.

y<sup>e</sup> words of in-  
 stitution are  
 Disciple, bap-  
 tizing, teaching

Seventhly, Note the words of Institution, *Mat.* 28. 19. baptizing them in the Name of the Father, such as receive the Lord Jesus on Gospel-terms, God will be a Father to them, *2 Cor.* 6. 17. Go give them a Call; come out from amongst Unbelievers, &c. and be separate, and I will be a Father to you, and you shall be my sons and daughters; stand a while, and wonder here you that make nothing of the blessed Ordinance of Baptism; here below things done in the Kings Name carries Power; but here's the great God's Name; yea, here's the Name of the Mysterious Trinity, Father, Son and Holy Ghost; and do'st thou think Baptism hath nothing in it, that hath that glorious Name to be adored and admired, Go, baptize them in the glorious Name of the Father, Son and Holy Ghost.

Eightly,

Eightly, Note the glorious Promise annexed, *Go baptize, and I will be with you; Christ is a good Companion, you that love his Company seek it where he promiseth it; Ask for the old and the good way, and walk therein, and you shall find rest for your souls; Is there any Soul-rest short of Christ? No, no, in his Presence is fulness of joy; would you have his Presence, do like Zaccheus, Get into the way; Believe and be baptized, for he comes this way (baptize) and I will be with you always to the end of the world. Amen, an Amen follows, they are the farewell words of the best Friend, Baptize I will be with you. Amen.*

*The Old way & good way way to our way as well as yours, you must find the seed of grace in them. & of joy in a Gospel. When Zaccheus believed salvation came to his house for he was the son of Abraham Gen 12. 1. therefore to his seed.*

CHAP. III.  
EXAMPLES.

*\* how doth this prove the Necessity of it that they are not to be baptized*

**O**F many thousands who were baptized in Rivers, all of them persons who professed Repentance and Faith, and were of years able to answer for themselves.\*

*or baptized by immersion? not cannot*

First Example, Those that Christ is said to baptize, John 4. 1, 2. it is said *He made them disciples, and baptized them; first, they are Disciples, then baptized; they are made Disciples, not born Disciples (that is) they are made Disciples by the preaching of Gods Word, and then they were baptized.*

*So children are made disciples for God undertakes to teach them Jesus by & they shall know him then 8- & Trinitarian from a child. &c.*

Second *some are born disciples & not sinners of the Gentiles Gal. 2. The blessed of the Lord have their seed & their seed have their off-spring with them Isa. 60. 22*

B 4



Second Example, you have an Example,

*The command was that everyone of them should be baptized. y<sup>e</sup> encouraging way for them that were children.* Acts 2. 41. Then they who gladly received his Word were baptized: the occasion of this you have. ver. 37. They were prickt at the heart, they knew not what to do; the sense of sin lay heavy upon them. The Apostle tells them, That they should repent and be baptized, then they should receive the Holy Ghost; then they who gladly received the Word were baptized. Mercy is sweet to a wounded soul, and such a soul sticks at no duty, now he can be plunged in water at Christs Command. ver. 41. And the same day there was added unto them about three thousand souls.

*Alas! you. Simon Magus, one of the false prophets.* Third Example; another Example you have, Acts 8. 12. But when they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus, they were baptized Men and Women: When they believed, ver. 5. they of Samaria, and for ought we know, some of those whom the Disciples would a little while ago have called for fire from Heaven upon, Luke 9. 52, 54. yet when these believed, they were baptized Men and Women. Oh, if never so near Hell, yet believe and be baptized, there's Mercy for thee.

Fourth Example, you have another Example of the baptizing of believers, in Acts 8. 5. Philip preached unto the Eunuch. Jesus, ver. 36. They came to a certain water, and the Eunuch



and faithfully Discovered.

13

\* Thous

Eunuch said, see, here is water, what doth hinder me to be baptized; and ver. 37. And Philip said, If thou believest with all thy heart, thou mayest; This If is the If we stand upon, be never so poor, so vile, if God once make thee to believe, then thou may'st be baptized; 'twas not his godly Parents, 'twas not his reading, 'twas not his coming to Jerusalem to worship, 'twas not his willingness to be baptized; but if thou believest thou may'st; saith the Greek, it is lawful: it is according to Christs Law, ver. 38. They went both down into the water, both Philip and the Eunuch, and he baptized him: Oh behold a Man, the great Treasurer of the Queen of Ethiopia, a rich man, an honourable man, a religious man; a man, 'tis like, having many Attendants at his Chariot, he stops all, commands all to stand still, till he yields obedience to his Lord and Master in Water-Baptism; he can now go down into the water for him, who had come down from Heaven for him; he counts it no disgrace to obey Christ by his poor servant Philip: Oh the condescension of truly gracious souls: No Arguments works like love, therefore if you love me keep my Commandments; here's going down, and coming up, like the glorious ways of Christ; he first casts down, then he raiseth up; first brings to the Grave, and

then

it be lawfull  
a person may  
but it is law  
to baptize  
Christ  
receiving  
self. y<sup>e</sup> son  
in faith. y<sup>e</sup>  
be they be  
long to the

Thou shalt  
wants I would  
were there  
ind. ed any  
had argu-  
ment  
hion. The Eu-  
nuch, received  
Kingdom of  
God as little  
child. There  
way baptiz-  
why therefore  
Thou not only  
children be  
baptized at  
receiving  
down of God  
Exemplarily  
to such a  
work.

then saith, *Return ye sons of men, ver. 39. And he went on his way rejoycing; Oh what triumph is in Christs ways in keeping aswell as for keeping his Commands; there is, as well as shall be great reward (he went on his way) the Righteous shall hold on in his way, and he that hath clean hands shall be stronger and stronger; how many have stuck in their way, wept in their way, droopt in their way, but when baptized, have gone on their way rejoycing; he might have a sad heart, though a rich Treasurer; Riches would not do, being baptized, he went on his way rejoycing; the Jaylor, being baptized, rejoyced, believing in God with all his house.*

*They are  
good things  
but not for  
that best*

*The Jaylor &  
all his were  
baptized: so a  
Believer & all  
his. Ac. 16. 33.*

**Fifth Example.** The next Example we come to, is the baptizing of the famous Apostle Paul, *Acts 22. 16. And now why tarriest thou, arise and be baptized, and wash away thy sins; wouldest thou have thy soul filled with joy? wilt thou take Christ for thy Lord? then arise, why tarriest thou, and be baptized: He that appeared to thee in the way when thou wast a Persecutor, and stopt thee from going to Hell, when thou wast running, hath sent me, saith Annanias; Act. 9. 15. And now why tarriest thou? arise, and be baptized, Acts 22. 16. Thou hast been a Persecutor, and now I must shew thee that thou must be a Preacher and a*

Suf-



Sufferer; as *Acts 9. 15, 16.* And therefore Arise, why tarriest thou? and be baptized; oh accept of the termes and tenders of Mercy; bid Mercy welcome, but do not put it off a day; why dost thou tarry? dost think thy self unworthy, and therefore tarriest? do not let that hinder, I tell thee from the Lord thou art a chosen vessel, *Acts 9. 15.* Therefore arise, why tarriest thou and be baptized; The Lord is willing to forgive all thy former sins, and to accept of thee on Gospel-terms, and now why tarriest thou, arise and be baptized and wash away thy sins.

6. Example; Another Example of Believers Baptism is the Baptism of the Jaylor, *Acts 16. 30, 31, 32.* He went to bed in his sins, and might have awaked in Hell; but preventing Mercy meets him when his sword was drawing; and by a glorious Instrument God cries, do thy self no harm, there is hope for thee, And he trembling cries, What must I do? that soul that trembles before the Almighty God, will not only cry out what shall I have but what shall I do. *Believe, saith Paul, believe on the Lord Jesus;* And to demonstrate his willingness to yield obedience to the Lord Jesus, and to accept of him on Gospel terms, he is baptized the same hour of the night, *ver. 33.* And if you note, *ver. 34.* all his believed and were baptized.

<sup>a</sup> The Greek is he believing rejoiced with all his house

not a word that all his believed but indeed it all his were baptiz'd full with v. 33

The adverb *παραυτοι* is added to γ' verb.

He rejoiced, not to γ' participle *παραυτοι* which yet is also in γ' singular Number, & referred to γ' jailor.

7. Another



7. Another Example you have of *Lydia*, *Acts 16. 14.* a godly woman, a praying woman, God opened her heart to attend his Word by *Paul*, and being at the River she was baptized, When the heart is shut, how backward are souls to obey Christ; one draw from Christ makes the soul run, *Son 1 4.* The Lord opened her heart, and she was baptized. *At her household.*

8. Example, you have *Acts 18. 8.* *Crispus* the chief Ruler of the Synagogue believed on the Lord with all his house; and many of the *Corinthians* hearing, believed and were baptized; *Crispus* believed, his House believed, all runs in their believing, and then they were baptized. Thus you have Pattern and Precept; if Command or Example be of any force, here's both. *A. Here's neither, as to question in Controversie, viz y<sup>e</sup> Bapt of infants.*

# CHAP. IV.

Baptism is dipping or covering under Water.

1. **T**He Greek βαπτίζω, to plunge, to overwhelm. Thus Christ was plunged in water, *Mat. 16.* Thus he was plunged or overwhelmed in his suffering, *Luke 17. 50.*

2. The Dutch Translation reads *Mat. 3.* In those days came John the Dipper, John 3. 23. John was dipping in Aenon, where there was

\* For when Christ was at infant baptism was not ordained, neither was y<sup>e</sup> abaptist. and when the first converts were baptized, who had children they were baptized with them, according to y<sup>e</sup> precept baptizo erga all nations. what 28. 19. All nations cannot be baptized & not y<sup>e</sup> infants - 1 Cor. 10. 1. as Jewell to show the nations was baptized. & y<sup>e</sup> infants with them. & the Apostles all men baptized households of such were y<sup>e</sup> precept. The first baptists were household baptists according to scripture: He y<sup>e</sup> baptizeth obtaining power & redemption in baptism.

was much water; what need much water were it not dipping.

3. They did baptize in Rivers, *Mat. 3.6.* They came to John, and were baptized in the River of Jordan, *John 3.23.* John was baptizing in Aenon where there was much water; what need it be in a River, and where there was much water, would not a little in a Bason serve to sprinkle the face?

4. Baptism signifies the Burial of Christ, *Rom. 6. 3.* Therefore you are buried with him in Baptism, *Colos. 2. 12.* buried with him in Baptism. Now we do not reckon a man buried, when a little earth is sprinkled on his face: but he is buried when covered, thus you are buried in Baptism.

5. Christs sufferings are called a Baptism, *Luke, 12.50.* I have a Baptism to be baptized, and how am I straitned till it be accomplished; when Christ suffered he was plunged into pains; did his sufferings lie only on his head or on his forehead; no, no, there was not one part free; he was from head to foot in pain; his Head was crowned with piercing Thornes, his hands and feet nailed to the Cross; so stretched out on the Cross, that a man might have told all his bones, *Pf. 22. 17.* There was not one part free, the man hath sinned, body, soul and spirit. Christ was baptized into pains, plunged into sorrow, not any



any part free, this he calls his Baptism. Thus one baptized is plunged under water, to shew how Christ was plunged into sorrow for our sakes.

6. Baptism is a putting on Christ, *Rom. 13.*

14. *As many of you as are baptized into Christ have put on Christ.* So *Gal. 3. 27.* that as a servant wears his Lords livery, a Garment which demonstrates him to be a Servant to such a Lord. Thus in Baptism we put on our Lords livery, the cloths from head to foot; so we by Baptism put on Christ.

7. *When Christ was baptized, he came up out of the water, Mat. 3. 16.* Was it only a little water thrown on his face? then he had not been in the water; but because he was baptized in the water, therefore being baptized he came up out of the water, *Acts 8. 38.* *They went both down into the water (and being there in the water) he baptized him, and when he was baptized, he came up out of the water.*

8. The Ark was a type that shewed forth Baptism, *1 Pet. 3. 21.* Surely the Ark, on which it rained forty days and forty nights, was well wet all over, 'twas under the water, under clouds of water.

*Rain is sprinkling  
or pouring on of  
water.*

9. *Israel in the Red Sea, 1 Cor. 10. 1, 2.*

*well then their  
souls were not  
sprinkled  
but baptized with  
them.*

When in the Sea, and under the Cloud, are said to be baptized, under the Cloud. Thus persons baptized are under water. So are they  
*y<sup>e</sup> are sprinkled.*

Thus



Thus you see the place where they were Baptized, was a River; their Action, they went down into the Water; then being in the Water, they were Baptized; this was where was much Water. The end was to shew forth Christs Burial. Now if there be not a Burial under water to shew Christs Burial, the great end of the Ordinance is lost, but we are Buried by Baptism.

*Quest. But why may not sprinkling with water serve, as well as covering under water; is there any more vertue in a great deal of water to wash away sin, than there is in a little water?*

*Ans.*

Sprinkling may not serve as well as Dipping under Water.

1. Because God is a jealous God, and stands upon small things in matters of Worship; 'tis likely *Nadab* and *Abihu* thought, if they put fire in the Censer, it might serve, though it were not fire from the Altar; but God calls it strange fire, and therefore he burns them with strange fire, *Lev. 10. 2, 3.* and *Moses* adds *ver. 3.* *This is that God hath said, I will be sanctified in them that draw nigh unto me, and before all the people I will be glorified.* God bid *Moses* speak to the Rock, and *Moses* smote the Rock, and therefore must die short of *Canaan*, *Num. 20. 11, 12.*

2. Sprink-

2. Sprinkling may not serve, because thereby the end of the Ordinance is lost, which is to shew the Death, Burial, and Resurrection of Christ, *Rom. 6. 4. You are buried with him by Baptism, that like as he was raised, &c.*

3. Sprinkling will not serve, because it is not that God hath appointed. *Naaman* the Leper did think the waters of *Damascus* to be of the same vertue with (or better then) the waters of *Israel*, *2 Kings 5, 12, May I not wash in them and be clean.* God had appointed him to dip in *Jordan*, not that there was more vertue in that water; but God did appoint him to dip in *Jordan*, and he did, and was clean. Dipping is Gods Appointment.

4. Sprinkling will not serve, because it is not according to the Pattern. Christ went down into the water. *Philip* and the *Eunuch* went down into the water, *Acts 8. 38. Exod. 25. 40. See thou do all things according to the Pattern.*

5. Sprinkling will not serve, because we must keep the Ordinances as they were delivered to us, *1 Cor. 11. 2.* Now Baptism was delivered to us in the first Pattern by Dipping and not by Sprinkling, they went down into the water.

6. Sprinkling will not serve, because it is high presumption to change Gods Ordinan-



and faithfully Discovered.

21

<sup>a</sup> That sprinkling  
is not baptism  
seems cross to  
Heb. 10. 9. to y  
consent between  
old & new  
Testam<sup>t</sup> 1st. 5<sup>th</sup> 14  
Exod 24. 8. Heb  
12. 24. 1<sup>st</sup> Cor. 12.  
25<sup>th</sup> Heb 10. 22.  
Tit. 3. 5, 6. &c.  
That w<sup>h</sup> is w<sup>h</sup>  
ing is baptis<sup>m</sup>  
sprinkling is  
washing, or  
pouring on.

ces ; Is not God wise enough to appoint his own Worship how it shall be performed. Isa. 24. 5. *The Earth is defiled, because they have changed my Ordinances.*

7. Sprinkling will not serve ; because Sprinkling is not Baptism<sup>a</sup> ; it is not the thing intended by God ; Baptism is *Dipping* or *Plunging*. Sprinkling is not Baptism<sup>a</sup> ; therefore Sprinkling will not serve , *Luke 7. 29.*

30. Gods Council is Baptism or Dipping. *That which is y<sup>e</sup> sign prophesied of is baptism. but sprinkling is*  
*water y<sup>e</sup> answers the main thing signified is baptism. but pouring on or sprinkling*  
*doth so Tit. 3. 5, 6. Now by one Spirit we are baptizd into one body 1 Cor. 12. 13. & he*  
*dwells abroad y<sup>e</sup> love C. H A. P. V. of God into o<sup>r</sup> hearts com<sup>m</sup>nd<sup>d</sup> to us*  
*by y<sup>e</sup> death of Christ Rom. 6. 4. union sign. in bapt. with Christ to his death Rom. 6.*

*Proving Water-Baptism, to continue till the Second Coming of Jesus Christ.*

**T**HAT this may appear that Water-Baptism is to continue , and to be practised now by Believers ; Take these six Considerations ;

1. Consider that Water-Baptism was once commanded , and never yet repealed , and no power can repeal a Command of Christ , but the same Power of Christ , by which it was given forth , Jude ver. 3. *Contend for the faith which once was delivered to the Saints.*

2. Consider, that Water-Baptism was practised before , and since the Resurrection of  
C Jesus



Jesus Christ ; That Water-Baptism was practised since the Resurrection of Christ, read *Acts* 8.38. *They went both down into the water, both Philip and the Eunuch, and there he baptized him,* *Acts* 10. 47. *Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we; then commanded he them to be baptized.* Here is water, and here it is commanded by an Apostle sent by Christ, *Acts* 16.13,14. *Lydia was by a River-side, in which River she was baptized.*

3. Consider that Water-Baptism was commanded after Christs Resurrection, *Mat.* 28.19. *Go teach all Nations, baptizing them.* Had Water-Baptism ceased with Christs death, it had not been commanded and practised after his Resurrection.

4. Consider, that the end of the Ordinance remains as at the Lords Supper ; the end of it is to shew forth the Lords death till he come ; and to do this in remembrance of Christ ; as long as we are to remember Christs death, it is to be done in remembrance of Christ, even till his second coming ; so Baptism is to shew the Death, Burial and Resurrection of Christ, *Rom.* 6. 3, 4, 5. the End remaining, the Ordinance remains till his second coming.

5. Consider, it hath been continued by  
Chri-

Christians in all Ages, since Jesus Christ left his Command with the Saints.

6. Consider whether the same Argument that throws down Water-baptism, if granted, will not throw down all Ordinances; for if you grant that when the Spirit is come Baptism ceaseth; may you not as well say, when the Spirit is come Preaching ceaseth, Prayer ceaseth; but this is by reason of mans corrupt heart: Christ saith, *Teach them to observe all things which I have commanded you; Mat. 28. 19, 20. And I will be with you to the end of the world.*

---

C H A P. VI.

*That no Measures of Grace or of the Spirit is a sufficient Ground to keep any from Water-Baptism.*

**T**HAT no Measures of Grace or of the Spirit is a sufficient Ground to keep from Baptism, may plainly appear, if you

1. Consider, that Baptism is from Heaven, as you see, *Mat. 21. 25.* Now what should keep from a Heavenly Command.

2. Consider the Lord Jesus had all grace, and the Spirit without Measure; as *John 3. 34.* and yet he was baptized in the River



of *Jordan*, as you may see, *Mat. 3. 13, 14, 15.* Is not Christ a good Pattern for Believers to follow.

3. Consider, where hath God thus limited Baptism to Persons, having little Grace, or little of the Spirit. Nay, on the contrary hath not God promised his Spirit, that you may keep my Ordinances and do them, *Ezek. 11. 19, 20.*

4- Consider, the Apostle makes receiving the Spirit, an Argument to encourage to Baptism, *Acts 10. 47.* *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we.* Now if you mind, these were so baptized with the Spirit, that they spake with Tongues and prophesied; a strange work to prophesie and speak with Tongues; such a Measure of the Spirit is not in our days, yet he commanded them to be baptized *ver. 48.*

## C H A P. VII.

### *Believers Baptism a great Ordinance.*

**T**He greatness of the Ordinance of Believers Baptism may appear, if you consider these eight Considerations,

1. Consider that Baptism is an Ordinance which



which hath the great Pattern, the Captain of our Salvation himself did practise it; as you see, *Mat. 3. 13. Then cometh Jesus to be baptized: If any man serve me, saith Christ, let him follow me; And where I am, there shall my servant be, John 12. 26.* Christ is the great Example.

2. Consider the great Name in which Baptism is Administred, *Mat. 28. 19, 20. Baptize them in the Name of the Father, Son, and Holy Ghost; this Name must not be slighted; it is a great Name.*

3. Consider the great Seal that Baptism had. How was the Lord Jesus sealed when he was baptized, *Mat. 3. 17. The Heavens were opened, and a Voice heard, saying, This is my beloved Son in whom I am well pleased; The Trinity meets in Christs Baptism.*

4. Consider Baptism's great Business, it is called Righteousness: Righteousness is a great thing. Christ calls it a comely thing, *Mat. 3. 15. Thus it becometh us to fulfill all Righteousness; it is a fulfilling all Righteousness.*

5. Consider Baptism's great Commission; it is one of the last Commands of our blessed Saviour after his Resurrection, a little before his Ascension, as appears, *Mat. 28. 19, 20. Go teach and baptize.*

6. Consider Baptism's great promises,

*Mat. 28. 19, 20. Goteach and baptize, and I will be with you; here's the Promise of the glorions presence of Christ. Then you have the promise of the Holy Ghost, Repent and be baptized, and you shall receive the Holy Ghost: Act. 2. 38.*

Then you have the Promise or Assurance of washing away your sins, *Acts 22. 16. Arise, and be baptised, and wash away thy sins.*

Then you shall find the promise of Salvation annexed to Baptism, *Mark 16. 16. He that believeth and is baptised, shall be saved; Christs Presence, the Holy Ghost, Pardon of sin, and Salvation; all these are great promises.*

7. Consider the Eminencie of Baptism; every word of God is pure, but baptism is called the Councel of God, *Luke 7. 29, 30. They rejected the Councel of God against themselves, not being baptised; is not the Councel of God a great thing.*

8. Consider, since Christ hath been gone to Heaven, he hath commanded Baptism, *Acts 8. 29. the Spirit bid Philip joyn himself to the Chariot, which clearly appears was, that he might preach Christ, and baptize the Eunuch, And when he was baptised, he went away rejoycing; Here's one call from Heaven.*



Another Command from Heaven to baptize, even after Christs Ascension; you have the Lord Jesus sending *Ananias* to *Paul*, *Acts* 9. 19. *The Lord called Ananias in a Vision, and sends him to Paul; and when he comes, he saith, Acts* 22. 16. *and now why tarriest thou arise and be baptized, and wash away thy sins.* This *Paul* tells us were the words of *Ananias*; here you have another Call from Heaven to baptize.

Then again you shall finde, *Acts* 10. 4, 5. *Cornelius* hath a Call from Heaven to send for *Peter*, who should tell him words whereby he should be saved. *Peter* hath a Call from Heaven to go to *Cornelius*, ver. 19, 20. *Go therefore, nothing doubting; here Peter is sent from Heaven, and to speak words whereby Cornelius might be saved; and when he came to Cornelius, you shall find ver. 48. He commanded them to be baptized.* Thus you see Baptism was commanded after Christs Ascension; all which may shew Baptism to be a great Ordinance.

---

## C H A P. VIII.

*Answers to the common Objections.*

**S**UCH is the corruption of Mans heart, as he will make Objections against the

clearest Truth in the blessed Word of God ; and which of the Truths of God, yea hath not God himself been objected against ; but I may say of Baptism , as once he said, *These things were not done in a Corner* : I only give this Scripture-caution, *They have closed their Eyes lest they should see and be converted, and I should heal them* ; take heed of closing the eyes, and then I am sure thou wilt be willing in the day of Gods power ; but if in conscience thou desirest satisfaction, consider the answer to the following Objections.

## Object. 1.

Some object where it is said, *Mat. 28. 19, 20. To the end of the World*, that is, *to the end of that Age*.

## Answ. 1.

To which I answer, this cannot be the sense of the Text ; First, because Christ bids the Apostles teach them *to observe all things whatsoever I have commanded you*, *Mat. 28. 20*. Now do you think that all things the Apostles were to teach them to observe, was onely to the end of that Age : Christ commands them to repent, to believe, to be holy, to be baptized ; and are we to repent, believe and be holy, no longer then to the end of that Age. Secondly, Christ promises his Presence to the end of the World,  
*Mat.*



*Mat. 28. 20. I will be with you to the end of the World.* Now hath Christ promised his Presence but to the end of that Age, this would be dreadful Doctrine, *Josh. 1. 5. He hath said, I will never leave thee, nor forsake thee;* so that the Promise of his Presence is to last in all Ages, as the word may be rendered. *I will be with you in Ages, or, to the end of the World;* therefore observe, *all things to the end of the World.*

Object. 2.

2. *But Water-Baptism was John's Baptism.*

*I Answer.*

Was the Baptism of *John* from Heaven or of men? *John's* Baptism was from Heaven, *Mat. 21. 25.* Then further, *John* was but to prepare Christs way before him, *Luk. 1. 16. Thou shalt go before the face of the Lord, to prepare his ways;* so that *John* did but prepare Christs way: This therefore was Christs way, not *Johns* way: But further, hath not Christ commanded, and the Churches practised Baptism after *John's* Death, and Christs Resurrection; did not Christ say, *Go Teach and Baptize;* and wilt thou say this is *John's* Baptism.

Object. 3.

3. *But Circumcision and uncircumcision availeth nothing, but a new Creature.*

*I Answer.*

*In y<sup>e</sup> danger  
of neglect of  
circumcising  
see y<sup>e</sup> danger  
of neglect of  
baptizing m<sup>y</sup>  
family.*

Once Circumcision was something, when the Lord would have killed Moses because of the Circumcision; as *Exod. 4. 19.* and when the Lord said, *That whoever was not Circumcised, they should be cut off from the people, Gen. 17. 14.* Now in the Gospel it is nothing, because abolished, *Gal. 5. 1.* *If you be circumcised, Christ shall profit you nothing;* But wilt thou say the Council of God is nothing? Baptism is the Council of God, *Luke 7. 29.* And is this nothing? Baptism is a Command of the Lord Jesus, *Mat. 28. 19.* And is his Command nothing?

*Object. 4.*

*4. I am Baptised with the Spirit, which is the substance; Water-baptism is but the shadow.*

*I Answer.*

Thou mayst as well say so of all other Ordinances, they are but shadows; the Supper is but a shadow: Prayer, Hearing and Preaching are but shadows; And then whether wilt thou run? Then further, the Question is not whether it be a shadow; Is it a Command? If a Command, dispute not Christs Authority lest he be angry. But further, call Water-Baptism a shadow, yet consider Christ subjected to it, and who art thou, wilt thou be wiser than Christ? And further,





If Learning were an Argument in this case,  
Are there not many Cardinals and Jesuits  
Learned men?

Object. 7.

7. But are not there very Godly men, Pa-  
stors of Churches, that hold Infant-Bap-  
tism?

I Answer.

*These good men* You are not to follow an Apostle further  
*follow Christ* than he followeth Christ, 1 Cor. 11. 1. Fol-  
*low me, as I follow Christ.* Again, bring no  
*Examples of good Men* against an expresse  
*word.* You have an expresse word, Acts 8.  
*When they believed they were baptized,*  
*Men and Women.* Elias was a good man, he  
called fire from Heaven, but we must not  
do so. Jehosaphat was a good King, but  
the high places were not removed; follow no  
Example against a word, 1 Kings 22. 42,  
43. Thou shalt not follow a multitude to do  
evil, Exod. 23. 2. *say they had no right Jerh. 22. 24. 25*  
*congregation.* Object. 8.

8. But there's not a word against bapti-  
zing Infants?

I Answer.

Nadab and Abihu were burned with fire,  
because they did that the Lord commanded  
not, Lev. 10. 2, 3. Again, if you mean by a  
word, an expresse word, then where have you  
a word, Thou shalt not baptize Bells, as you  
read



read in the Book of Martyrs they did: Where have you a word, saying, *Thou shalt not put spittle, cream or salt in Baptism*, as the Roman Catholicks do: But you must know, it is enough against Infant-Baptism it is not commanded.

Object. 9.

9. But were there not whole Families baptized?

*I Answer.*

That it is expressly said, *They all believed*, Acts 16. 33. *He was baptized, and all his.* And ver. 34. *They rejoiced, believing in God with all his house*, Acts 18. 8. *Crispus the chief Ruler, believed in God with all his house; and many of the Corinthians believed and were baptized.* *Lydia and all her house were baptized*: Here's no mention of Husband or Children, whether she was a Maid or a Widdow; onely they are called Brethren, ver. 40.

*a.*  
Act. 16. 33. is  
proved for  
if he rejoiced  
with all his  
house believing  
God then, the  
baptism of  
his house  
is express  
warrant, in  
Lydia. so Cor.  
1. 16. The house  
of Stephanas.  
The servants  
of his house  
were baptized.  
house. but y<sup>e</sup> son. Job. 8. except born in y<sup>e</sup> house or  
bought with money Gen. 17.

Object. 10.

10. Infants were once Church-Members, and we do not find they were cut off?

*I Answer.*

That the natural Branches were broken off by their unbelief; and if they come to believe, they may be grafted in again, but till then they are broken off, Rom. 11. 20, 21. Again now in the Gospel, the Ax is laid to the root of the Tree; and every tree that

brings

*b.*  
y<sup>e</sup> scripture is  
expressly  
of parish & church  
is grafted in  
when y<sup>e</sup> of  
parish & church  
The children are  
cut off. Amos  
6. 1. And  
ma on Lorn  
ma. Hos. 1.  
Hos. 2. 1.

Therefore they are trees in y<sup>e</sup> place of fruitfulness, & are cut down for barrenness. 34

### Baptism plainly

brings not forth good fruit, is cut down and

cast into the fire, Mat. 3. 9, 10. Therefore

*6. But if y<sup>e</sup> root  
his parents, you must not think to say you have Abraham,  
body, so are they  
that these are  
the child.* *1 Cor. 7. 14* a Believer, for your Father; This is the  
sure Word of God. And thus you may see

that the Sadduces were rejected when they  
came for Baptism, thinking to say, They  
had Abraham for their Father, Mat. 3. 7, 8.

*c. Col. 3.* And further, Infants were Members of the  
*Paul writes to  
them as men.  
here & ground  
the exhortation  
in y<sup>e</sup> Baptism  
to obey y<sup>e</sup> parents.* National Church of the Jews; But where  
were they ever Members of a particular  
Church under the Gospel? When Infants  
were Members, then servants that were  
bought with Money all were Members, Gen.

*3. 17. 12.* Which is not of thy seed: God now  
in the Gospel seeks such to Worship him,

who Worship him in Spirit and in Truth,  
John 4. 23. And further, there was then a

*middle Wall of Partition; but this middle  
Wall of Partition is broken down, Eph. 2. 14.*

And now God is no Respector of Persons,  
but in every Nation such as fear him and

work Righteousness, are accepted of him,  
Acts 10. 38.

*way it ever set up before from y<sup>e</sup> beginning of y<sup>e</sup> world. It is not  
a gospel promise y<sup>e</sup> children shall be* Object. 11. as afore said. Jer. 30

II. But is the Priviledge of Believers  
Children, less under the Gospel than it was  
under the Law?

*I what an ignorant scott is here.* I Answer.

*as if this priviledge  
of children to have  
the seal of y<sup>e</sup> covenant came in by the Law. Did it not come in by y<sup>e</sup> promise  
which y<sup>e</sup> Law could not make void. Gal 3. comp. it Gen. 17.* What dost thou mean by Priviledge?  
Abraham y<sup>e</sup> father of many nations.



*a. 46. y<sup>e</sup> priviledge of infancy of believers to be under the gospel. to have this means. this engagement y<sup>e</sup> encouragement to believe, y<sup>e</sup> p<sup>r</sup> and faithfully Discovered.* 38 the children may acknowledge

was it a priviledge to be under the Law, or is it now a priviledge to be under the Gospel? or do'st thou mean by priviledge to have the Promises which the Apostle tells you of, *Rom. 9. 8. They which are Children of the flesh, are not the Children of Promise;* or do'st thou mean by Priviledge to partake of the visible Ordinance of Circumcision; And is this such a Priviledge which the Apostle, *Acts 15. 10.* calls a yoke, that neither we nor our Fathers were able to bear, is this the Priviledge thou meanest?

Object. 12.

12. *But the Seed was in Covenant? God made a Covenant with Abraham and his Seed.*

I answer

*that by Cov<sup>t</sup> was that made with Abraham which y<sup>e</sup> Law could not make void: It was to be a Godd<sup>d</sup> firm of his seed of his from in those generations.*

What dost thou mean by Covenant? dost thou mean the Covenant that was made on Mount Sinai? a Covenant of Works; dost thou mean a Covenant of grace, wherein God promiset<sup>h</sup> to be their God? and dost thou make this Covenant of grace to be conditional? And dost thou judge, that *Ismael, Saul, and Jeroboam the son of Nebat, and Abaz, and all they, were in the Covenant of grace; or dost thou judge they lost their interest in the Covenant of grace, and so indeed make it a Covenant of works.*

*6. Thou knowest that by Cov<sup>t</sup> was that made with Abraham which y<sup>e</sup> Law could not make void: It was to be a Godd<sup>d</sup> firm of his seed of his from in those generations. for this Christ way made a cov<sup>t</sup> y<sup>e</sup> it might be on y<sup>e</sup> Gentiles. who believing as y<sup>e</sup> Isaac way Gal 4. 28. w<sup>h</sup> Gen 21. 12. In Isaac shall thy seed be called. w<sup>h</sup> Gen 21. 19. 21 I will multiply my cov<sup>t</sup> w<sup>h</sup> thee & w<sup>h</sup> thy seed of his from for an everlasting cov<sup>t</sup> C. This cov<sup>t</sup> is dispensed conditionally. y<sup>e</sup> Isaac shall be his birth right*

Therefore consider God did make a Cove-  
*It was injected for it. Heb. 12. You teach children that y<sup>e</sup> prophetes say way. Josh. 22. 24, 25. they were in y<sup>e</sup> church Covenant of grace.*

*The land of Canaan was the type of the church of God in earth & in heaven in early it was manurely land. It was Gods sanctuary. see Exod. 15. 17. of the of heaven. Isa. 61. 7. y<sup>e</sup> own* Baptism plainly laid down by hall

nant with Abraham and his Seed to give them the Land of Cannan. Gen. 17. 7, 8. but as to the Promise of life and salvation, this was made to Abraham and his Seed, Gal. 3.

*Ch. 14 y<sup>e</sup> seed in whom they are blessed. Gen. 22. 18. The nation are the seed on whom Abrahams blessing comes. Gal. 3. 14. by w<sup>h</sup> they are chaip<sup>t</sup> of Abrahams seed* 16. Now to Abraham and his Seed were the Promises made; he saith, not unto Seeds, as of many; but as of one, to thy Seed, which is Christ. 6. if you will believe this Text, there's little difficulty in the Objection,

*Gal. 3. 14. by w<sup>h</sup> they are chaip<sup>t</sup> of Abrahams seed* Rom. 9. 8. The Children of Promise are counted for seed. *promise is to y<sup>e</sup> Jew & Gentile as many generations - by promise. for y<sup>e</sup> promise is to y<sup>e</sup> Jew & Gentile as many* Object. 13. of y<sup>e</sup> seed in y<sup>e</sup> generation, y<sup>e</sup> Lord shall call to be y<sup>e</sup> seed of God & God

*Act. 2. 39.* 13. But they were so far in the Covenant, as to give them a right to the Ordinance.

*It is entailed to a disciplined nation. Mat. 28. therefore to y<sup>e</sup> natural seed, w<sup>h</sup> is y<sup>e</sup> substance of y<sup>e</sup> nation. That answer, 6. 13.*

Circumcision was entailed on Abraham and his Seed, and his Servants; but where is Baptism entailed, upon Believers natural seed.

*What y<sup>e</sup> purpose?*

The Priesthood by a Covenant was entailed on the Tribe of Levi and their seed, as you may read, Josh. 1. 8, 7. Num. 25 13. will you now entail the Ministry on Preachers and their natural seed? But as to the point of Baptism, were there not many that came to be baptized; and John said, Think

*e what was not to say you have Abraham for your Father carnall right. ether, Mat. 3. 9. clearly shewing, that their Did y<sup>e</sup> gospel cut off any right to carnal right was cut off by the Gospel. Now y<sup>e</sup> priviledges. if so, how were they afterward cut off for their unbelif. if the root be holy so are the branches. was y<sup>e</sup> holiness of the branches from y<sup>e</sup> holiness of y<sup>e</sup> root - a carnall right.*



and faithfully Discovered.

37

the Axe is laid to the Root of the Tree, every Tree that bringeth not forth good fruit, is hewen down and cast into the fire. And note further, Abraham had a word for to warrant his circumcising his seed; but where is there a word for Baptizing Infants.

Object. 14.

14. But Christ said, suffer little Children to come to me, for of such is the Kingdom of Heaven.

I answer,

The Text tells you plainly, they were not brought to be baptized, but that Christ might lay his hands on them, and pray for them, Mat. 19. 13. Mark. 10. 16. Here's nothing of Baptism.

Object. 15.

15. But 'tis said, Acts 2. 39. The Promises is to you and to your Children.

I answer,

Do so much justice to thy own soul as to read the whole Text; and you shall finde, that it is said, The Promises is to you and to your Children, and to all that are afar off, even so many as the Lord our God shall call: Here you see it is to such as are called. Now if you say this word Call relates not to the Children, but to them that are afar off. Answer, it must needs relate to the Children and their Parents, and all afar off, be-

D

cause

what root  
is cut out  
is grafted  
among the  
branches  
of the tree  
Rom. 11. 17.

6. yet, how much of baptism for  
1. they are brought to Christ: so in bapt.  
2. Ignorant disciples for bid. so do you  
3. Christ, rebuking them for it & com-  
4. Christ give a  
5. Coor Reason for  
which is sufficient  
to warrant bap-  
tism. Gen. 17. 7, 8, 9, 10.

Then do so much  
justice to Christ  
as to believing Gentiles, that is to  
Christians as to consider what  
promise it is, it is that which joins  
parents & children in one Covenant  
wledge. & this  
to the Gentiles  
far off y<sup>e</sup> God is  
a God to them  
by y<sup>e</sup> seed. even  
to every one of y<sup>e</sup>  
I are called, &  
is confirmed of  
in the st. & y<sup>e</sup>  
again in the st.  
Jesus 2 Cor. 1. 22  
blessed as the  
was the holy  
so are the child-  
of believing Gen-  
tiles. 1 Cor. 7. 14.

*a fine evasion. But if the promise of miraculous gift  
is all y<sup>e</sup> 8 called to y<sup>e</sup> Baptism plainly children how  
can y<sup>e</sup> 8 say so few have those miraculous gifts any  
cause it is the Promise, ver. 16, 17. this is  
the promise that which is spoken of by Joel the Pro-  
phet, I will poure out of my Spirit on all  
flesh, on your sons and daughters, Joel 1. 28.  
on the Remnant whom the Lord shall call, ver.  
32.<sup>a</sup> Now if the Promise of the Spirit be  
to Children, though not called; then either  
the Promise doth fail; and that's a fearful  
thing to think; or else all the Children of  
Believers do partake of this glorious Spirit;  
but the contrary daily experience shews, that  
many of Believers Children are carnal, not  
having the Spirit; and it is fulfilled only to  
such whom the Lord our God shall call.*

#### 16. Object.

16. *But I have been baptized in my Infancy, therefore what need I be baptized again?*  
*I answer.*

As one faith of Marriage, It is not the  
Bed that makes Marriage, for then Fornica-  
tion is Marriage, but a lawful consent by  
Covenant, that makes Marriage. So I say  
of Baptism, it is not Water thrown on the  
face that makes Baptism; but it is a free con-  
sent and subjection to Christ according to  
the Rule, that makes Baptism; Now when  
thou wast an Infant thou gavest no consent,  
thou canst not tell of any such thing but by  
report; thou knowest not when it was, thou  
hadst no Faith in the Act? And whatever  
Benefit or damage to the child. Gods consent y<sup>e</sup>  
his name should thus be plac'd on the child is enough. Gods  
testifyd in his Cov<sup>t</sup> to be a God to y<sup>e</sup> seed in y<sup>e</sup> generations.



and faithfully Discovered.

39

is not of Faith is sin, so that thou art not yet baptized. Again we finde, *Acts 19. begin.* there being a defect in their Baptism, they were baptized again; *They were baptized, saying, they should believe in one to come; as ver. 4.* whereas Christ was come, therefore they were baptized again, *ver. 5.* But what defects hath there been in thy Infant-Baptism. First, there was no Rule to baptize thee while an Infant. Then thou wast not a right subject, for thou ought'st to believe and be baptized: then thou wast only sprinkled, not buried in Baptism, as Christ was and hath commanded; Now wilt thou call that Baptism which was only a Tradition received from thy fore-fathers, when the Lord Jesus did shed his most precious blood to redeem thee from the Tradition of thy fore-fathers, *1. Pet. 1. 18, 19.*

17. Object.

17. But many lay so much stress on Baptism, as makes us more backward to it.

I answer.

Is there more stress laid by any then by Christ, who said they rejected the Council of God against themselves, not being baptized, *Luke 7. 29, 30.* And is it not our duty to contend for the faith once delivered to the Saints.

*39* *Sept. 10.*  
*Its of faith*  
*grounded on*  
*Gods Covenant*  
*instituted*  
*on Christ*  
*and suffer*  
*child. &c.*  
*on the prom*  
*He y<sup>e</sup> deiciny*  
*one such in*  
*my name be*  
*6 That can*  
*not be shown*  
*out of that text*  
*vid. Brxa in loc*  
*These defects*  
*are in the brain*  
*of the writer*  
*not in y<sup>e</sup> bapt*  
*of the infant*  
*d bapt of infant*  
*is no unwritten*  
*tradition but*  
*a privilege pay*  
*chard by y<sup>e</sup> blood*  
*of Christ. Eph 5*  
*26. compar'd w<sup>th</sup> Mat 28. 19*  
*& Marc. 16. 15. in which a*  
*very curabur is concernd*

*1. They then rejecty*  
*Council of Christ*  
*ag<sup>st</sup> their*  
*children y<sup>e</sup> bapt*  
*them not. Marc*  
*10. 13-16 &*  
*Mat. 18. 5, 10.*

## 18. Object.

*There is a vast difference in the phrase, The one viz*

*sanctified in a* 18. But the Children of Believers are holy, namely, therefore they ought to be baptized.

*I answer,*

*As it is said the Children are holy, so it is said the unbelieving Husband is holy, or sanctified by the believing Wife. This Holiness is wholly to the use of Marriage, for the Apostle is in that place, 1 Cor. 7. speaking of Marriage, and whether those who have believed should live with unbelieving Husbands, or put them away, as 1. Cor. 7. 13. So that the Holiness here spoken of, it is wholly to their use; it is said, Zach. 14. 20. There shall be Holiness on the Horses Bells, and every Pot in the Lords Horse shall be holy.*

*Now do you think this was a sufficient warrant to baptize Bells, as you may read they did in the Book of Martyrs. But there is a being holy for the use of the Believer, as every creature is sanctified by the Word of God and Prayer; And to the clean all things are clean, that is, to their use: Thus Children are holy, and unbelieving Husbands are*

*sanctified to their use; But if you think, Believers Children are inherently holy; doth not your experience tell you the contrary; do not we see good men have ungodly Children, and bad men have holy Children, so that they are only holy for their use, they are*

*as enough, sanctified to their use; But if you think, Believers Children are inherently holy; doth not your experience tell you the contrary; do not we see good men have ungodly Children, and bad men have holy Children, so that they are only holy for their use, they are*

*as enough, sanctified to their use; But if you think, Believers Children are inherently holy; doth not your experience tell you the contrary; do not we see good men have ungodly Children, and bad men have holy Children, so that they are only holy for their use, they are*



*and faithfully Discovered.*

are not born in uncleanness.

### 19. Object.

19. When they were formerly circumcised, Men of years were circumcised; but afterwards Infants were circumcised; so in the Gospel, when Baptism was first administred, Men and Women were baptized, but afterwards Infants were baptized. 6 All Abrahams seed must

Answer,

When God first commanded Circumci-  
 sion he commanded that it should be admini-  
 stered to children, *Gen. 17. 10. every Man-*  
*childe*<sup>6</sup>; but when Christ commanded Ba-  
 ptism, he commanded that persons should be  
 taught, and that they should believe and be  
 baptized; and never gave a Command to ba-  
 ptize Children.<sup>c</sup> Then consider we have  
 the Lives and Acts of the Apostles and pri-  
 mitive Churches for divers years, and not  
 one Infant baptized.<sup>d</sup> *Paul* was converted  
 sometime after Christs Ascension, and was  
 fourteen years in Christ, *2 Cor. 12. 2.* in  
 these fourteen years surely some Children  
 were born, yet not one baptized.<sup>e</sup>

20. Object.

20. These were Heathens that were baptized in the Apostle days.

*Answer.*

Was the Lord Jesus a Heathen? he was baptized. The Eunuch a Worshipper to the

true God, *Cornelius*, a man whose Prayers and Almes came to God for a Memorial, were these Heathens : Nay, do not those who baptize Infants baptize Heathens, *Eph. 2. 3. We are the children of wrath by Nature :* it is you that plead for the baptizing Heathens, we plead for the baptizing Believers.

*They y baptize  
disciples do not  
there ni baptize  
heathen infants  
in quest of disc  
disciples. Act. 15.  
But children  
of y Adoption or  
Covenant are  
these by grace  
of such y y*

*kingd of heaven Mat. 19.*  
21. Object.

*But Paul saith, 1 Cor. 1. 17. Christ sent me not to baptize but to preach.*

*I answer,*

That *Paul* did baptize, *1 Cor. 1. 14, 15.* He baptized *Crispus* and *Gaius*, and the Household of *Stephanns*, and divers others. Now what he did, he did by Commission or Presumption; but he did it not by Presumption, therefore he did it by Commission; he was sent to preach. Baptism fell in as a part of his Preaching Office; *Philip* was chosen a Deacon, yet he baptized the Eunuch, Baptism fell in as part of his work, *Acts 8.* so that he that is called to be a Preacher, needs no call to baptize, the other falls in as his work.

22. Object.

*But there were three thousand baptized in one day, how could all these be dipped in one day, they might be sprinkled, but not dipped?*



*I answer,*

They might well be dipped , for there were twelve Apostles , and seventy Disciples , as *Luke* 10. 1. that is eighty two ; these might well baptize three thousand in a day.

---

D 4

CHAP.

---

## C H A P. I X.

*Believers Baptism and Infant-Baptism*

*compared  
& a trifling comparison it is Odious.*

- |  |  |
|--|--|
| <p>1. Believers Baptism hath a Command, <i>Matt. 28. 19, 20.</i></p>                           | <p>1. Infant-Baptism hath not a Command. It is commanded <i>Mat. 28. 19, 20.</i> for they are an essential part of a nation</p>  |
| <p>2. Believers Baptism hath many Examples, <i>Acts 8. 12. cap. 2. 37, 41, 42, &amp;c.</i></p> | <p>2. Infant-Baptism hath no Example. <i>A. Circumcision of infants is an example of infant bapt. for baptism is y<sup>e</sup> Circumcision of Christ. Col. 2. 11, 12.</i></p> |
| <p>3. Believers Baptism is from Heaven, <i>Mat. 21. 25.</i></p>                                | <p>3. Infant-Baptism is from Men. <i>As for Christ to baptize households, nations.</i></p>   |
| <p>4. Believers Baptism is the Council of God, <i>Luke 7. 29, 30.</i></p>                      | <p>4. Infant-Baptism hath the Council of Men. <i>The Council of Christ is to receive infants in his name</i></p>   |
| <p>5. Believers Baptism hath been gloriously sealed, <i>Mat. 3.</i></p>                        | <p>5. Infant-baptism never was sealed by God. <i>Horrid speech! 1 Cor. 10. 2. ps. 5. 2. Comp<sup>d</sup> w<sup>th</sup> Mat 21. 26.</i></p>                                    |
| <p>6. In Believers baptism the person bap-</p>   | <p>6. But in Infant-baptism, the Infant acts</p>   |



tized acts faith. This needs proof.

7. In Believers Baptism the person subjects in acts of obedience. needs proof

8. In Believers baptism the Person knows when he is baptized.

9. Believers remember when they were baptized.

10. Believers are buried with Christ by baptism, Rom. 6. 3.

11. All believers that are baptized, are in the Covenant of grace. Simon Magus was not. Act. 8.

12. All believers baptized receive remission of sins, Acts 2. 37, 38. Simon Magus received not remission of sins.

acts no faith. The Covenant-faithfulness of God is sufficient Rom. 3. 3  
2 Tim. 2. 13

7. But in Infant-baptism the Infant puts forth no Act of Obedience. The bringers obedience is accounted to y child Marc. 10. 13, 14.

8. But Infants know not any thing of their baptism. It is enough y baptism is known of God. 1 Cor. 8.

9. Infants remember not their baptism. But God remembers by Covenant Gen. 9. 15, 16.

10. Infants are not buried, they are only sprinkled. Some infants are dipped in baptism. But sprinkling sufficeth vide supra.

11. All Infants baptized are not in a Covenant of grace. It is enough that some are indeed & all regularly baptized are so to regular church account. 1 Cor. 7. 14.

12. But all Infants baptized do not receive the remission of sins. They are received by y God of remission. Heb. 8. 11. 13. God

13. God hath promised that all that believe and are baptized shall be saved, *Mark 16. 16.*  
*Many regularly Baptized are not saved.*

14. Believers rejoyce when they are baptized, *Acts 8. 16*

15. Believers baptism hath the plain Word of God, *Mat. 11. 19.*

16. All the world may undeniably affirm that believers were baptized by the Apostles, *Acts 8. 12.*

17. All those who baptize Infants, do confess Believers were baptized.

18. Believers baptized do lawfully partake of the Lords Supper.

13. God hath not promised that all Infants that are baptized shall be saved. *It is not y<sup>e</sup> will of God y<sup>e</sup> one of y<sup>e</sup> sh<sup>d</sup> perish. Mat. 18. 14.*

14. Infants do not rejoyce, but usually weep when they are sprinkled.

15. Infant-baptism hath humane consequences only. They erre not knowing the script. y<sup>e</sup> know not for what consequences *Mat. 22. 29.*

16. But all the world cannot affirm that any Infant was baptized by the Apostles. *It is enough y<sup>e</sup> how had were*

17. But all that baptized believers do deny that Infants were baptized. *All y<sup>e</sup> deny it erre.*

18. Infants baptized, do not lawfully partake of the Lords Supper. *many 19. All lawfully Baptized do not partake*



19. All believers baptized, are believing stones fit for Gods House, 1 Pet.

2. 5. S. Magus way not

20. Believers baptized, build on Christ by their own faith. Some do not as S. magus

21. Such as are baptized on their own faith, shall never perish, John 10. 28.

S. Magus baptized on his own faith

22. Believers baptized are converted, and shall never come into condemnation: John 5. 24.

S. Mag. not converted but condemned.

23. Believers baptized are not the Children of wrath, John 3. 36. Sm. Mag

was a child of wrath.

24. Believers baptized do know Christ to be precious, 1 Pet. 2. 7. Some do not. As S. magus.

19. But all Infants baptized are not living stones fit for

Gods House. It is not requisite to baptize that they should of men be known so to be.

20. But such as baptize Infants build

on anothers faith. Its good building on Gods faithfulnes.

21. But such as are baptized on anothers faith may perish.

22. But Infants baptized are not converted, and may come into condemnation.

Some infants baptized are converted & shall not come into condemnation.

23. But Infants baptized, John 3. 36. may be yet under wrath.

24. But Infants baptized, do not know Christ to be precious.

wants proof for John in y<sup>e</sup> womb knew. 25. Be:

*This is an  
proof.*

25. Believers love Christ, and keep his Commandments

John 14. 15.

26. Believers baptized, worship God in spirit and in truth, and such God seeks to worship him, John 4. 23. 24.

27. Believers Baptism must stand as long as Gods Word doth stand, Mat. 5. 18.

28. Believers baptized may repel Satan as Christ did, saying it is written, *They believed and were baptized.*

25. But Infants baptized do not love Christ and keep his Commandments. Joh. did

26. But Infants do not know what to worship. Suckling cry Hosanna by John of Shvil.

27. Infant Baptism must fall, because it hath not the Word of God. Both position & reason want proof.

28. But you cannot repel Satan, saying, *It is written*, Infants were baptized; for *it is not written.*

## CHAP. X.

*Plain Scriptures concerning Baptism without any humane consequence from Mans Wisdom.*

**M**AT. 3. 13. Then cometh Jesus to John to be baptized, ver. 15. And Jesus



Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all Righteousness, *ver.* 16. And Jesus when he was baptized went up straightway out of the water.

*Mat.* 21. 25. The Baptism of *John*, whence was it, from Heaven or of Men; if we say from Heaven; he will say why did ye not believe in him.

*Luke* 20 6. But if we say of men, the people will stone us.

*Luke* 7. 29. The Publicans justified God being baptized.

*Ver.* 30. But the Pharisees and Lawyers rejected the Counsel of God against themselves not being baptized.

*Mat.* 28. 19. Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

*Acts* 2. 38. Repent and be baptized every one of you in the Name of Jesus Christ.

*Acts* 2. 41. Then they that gladly received his Word were baptized.

*Mark* 16. 16. He that believeth and is baptized shall be saved.

*Acts* 8. 12. And when they believed they were baptized, both men and women.

*Acts* 8. 36. And the Eunuch said, here is water, what doth hinder me to be baptized.

*Acts* 8, 37. And *Philip* said, if thou believest thou mayst.

*Acts*

*Acts* 8. 38. And they went both down into the water, both *Philip* and the Eunuch, and he baptized him.

*Acts* 9. 18. *Saul* arose and was baptized.

*John* 3. 22. After these things came Jesus and his disciples into the Land of *Judea*, and there he tarried and baptized.

*John* 4. 1. Jesus made and baptized more disciples than *John*.

*Acts* 10. 47. Can any man forbid water that these should not be baptized, that have received the Holy Ghost as well as we.

*Acts* 10. 48. And he commanded them to be baptized in the Name of the Lord.

*Acts* 18. 8. And *Crispus* the chief Ruler of the Synagogue believed on the Lord, with all his house, and many of the *Corinthians* hearing, believed and were baptized.

*Acts* 22. 16. And now why tarriest thou, arise and be baptized, and wash away thy sins; calling on the Name of the Lord.

*Rom.* 6. 4. We are buried with him by Baptism.

*Gal.* 27. As many as have been baptized into Christ, have put on Christ.

*1 Pet.* 3. 21. The like Figure whereunto Baptism doth save us.

*1 Cor.* 12. 13. By one spirit we are all baptized into one body.

*Acts* 16. 33. And he took them the same hour



hour of the night, and washed their stripes, and was baptized, he and all his straitway.

Ver. 34. He believing in God with all his House.

Luke 3. 21. Jesus being baptized, the Heavens were opened.

Luke 3. 23. And Jesus himself being about thirty years of Age.

John 3. 23. John was baptizing in Aenon near Salem, because there was much water. See parallell scriptures respecting children written in y<sup>e</sup> first page of y<sup>e</sup> book.

## CHAP. XI.

### Considerations by way of Conclusion.

1. Consider that when souls are ashamed, then God will shew them the Ordinances and formes of his House, Ezek. 43.

11. The Gospel-Church hath its formes.

2. Consider when God gives any soul a new heart, it is to fit him for Gods Ordinances, Ezek. 11. 19. 20. I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my Statutes, and keep my Ordinances and do them.

But the keeping of the token of Gods Covenant was out of Gods ordinance for the law. never yit abolished.

3. Con-

This danger  
you should  
consider y<sup>e</sup>  
make null  
your last-  
ing coven<sup>t</sup>  
be broken  
to break it.  
Gen. 17. 13. 14.

6. you have  
changed y<sup>e</sup>  
ord<sup>n</sup>ance  
broken y<sup>e</sup>  
covenant.  
word, you  
omit.  
not to baptize  
them change  
ord<sup>n</sup>ance  
broken y<sup>e</sup>  
cove<sup>n</sup>t.

7. Consider, what  
Moses had to  
suffer. Exod.  
4. 24.  
It is coman-  
ded Gen. 17. 9.  
be not for-  
bidden.

That place  
is misinter-  
preted by  
you.

3. Consider what a danger it is to resist an Ordinance of God; read *Rom. 13. 2. Luke 7. 29, 30.* they rejected the Council of God, not being baptized.<sup>a</sup>

4. Consider what Judgments have attended the changing of Gods Ordinances, *Isa. 24. 1. Behold, the Lord maketh the Earth empty, and turneth it upside down; there's a change, but why, ver. 5. They have changed the Ordinance<sup>b</sup>; when Christ commands Believe and be baptized; and men baptize Infants who do not believe, whether this be a change of the Ordinance, judge ye.<sup>c</sup>*

5. Consider, what fell on *Nadab and Abihu* the sons of *Aaron*. *Lev. 10. 1, 2.* They offered what the Lord commanded not: it was not forbidden; but that's not enough, 'twas not commanded; Infant-Baptism is not forbidden, but it is what the Lord commanded not.<sup>c</sup>

6. Consider, That where there was an Error in Baptism, there you shall find persons baptized again: Consult *Acts 19. 1, 2, 3, 4, 5, 6.*<sup>d</sup> Now if in thy Infant-Baptism thou wast not a right subject, nor was in the right form, then thou oughtest to be baptized again.

7. Consider



7. Consider if what thou didst receive in thy Infancy was no Baptism, and thou hast not been baptized since, then thou livest in the neglect of a great Gospel-Ordinance: wilt thou call that Obedience which was not thy Act, and had not thy consent, nor thou knowest not of, nor canst remember when it was done, and thou hadst no faith in; and wilt thou call that Baptism that was not of thy obedience, but thy Parents will.

This hath  
been answered  
before

8. Consider that the Ordinances must be kept as they were delivered, 1 Cor. 11. 2. But Baptism was delivered to Believers and not to Infants. God did indeed deliver Circumcision to Infants, but never did deliver Baptism to Infants.

Christ no  
where opposed  
infants to be-  
lievers, but com-  
mends believe-  
rs to receive the  
Kingdom of hea-  
ven as little children  
ye shall not enter  
Mark. 10. 14  
Mat. 18. 3.

9. Consider, that many who have not been baptized since they believed, do deny Baptism to their children: Let me ask such, if their own Infant-Baptism was sufficient to them, if they do deny it to their children, why do they reckon their own Infant-Baptism sufficient. — *How long halt ye between two opinions.*

10. Consider, that it is without all doubt Believers were baptized, Acts 8. 12. The baptizing of Infants at the best is but a doubt; Infant-Baptism hath been often disputed, but when was Believers Baptism disputed. It is in very words express, *They believed and*

Resurrection  
was a doubt  
seducter bee the  
sider not had  
my sex non  
power of god

*4. y. & of y<sup>e</sup> were baptized.* Now is it not better to go in  
*bapt of y<sup>e</sup> infants of* an undoubted way, then a dark way.

*a whole na- tion at once* 11. Consider, there are multitudes of Ex-  
*1 Cor. 10. 2.* amples of Believers Baptism; see page 11.  
*8. of the of* of this Book; but there's not one Example  
*Act. 2. 38* of Infant-baptism.<sup>a</sup>  
*every one of*

*you be bap- tized. didst* 12. Consider if the salvation of thy soul  
*were some of them. Mat. 27. 25.* did lie upon this question, Whether were be-  
*6. Darest you* lievers baptized, or were Infants baptized?  
*say children were not.* wouldst thou not say, surely believers.<sup>6</sup>

*Ans. It was y<sup>e</sup> Circumcising Covenant of Abraham w<sup>ch</sup> the Law could not be gosp<sup>l</sup>ly flesh not made void gave children right to y<sup>e</sup> first lo- kin of y<sup>e</sup> Con- nant.* 13. Consider, as Birth-right gave a right  
 to Circumcision under the Law, so Birth-  
 right gave right to the Priesthood.

*Now you would entail Baptism without a word to the believers seed, why then will you not entail the Ministry unto the seed of Ministers — Would it not be strange Logick, to say, the Preachers seed under the Gospel, have less priviledge then the Priests under the Law.*

*It is written y<sup>e</sup> we must name children in Christy name if bel. they be long to Chr.* 13. Consider, that we are not to think of  
*Mark. 9. 37* any above what is written, 1 Cor. 4. 6. Now  
*in naming them we receive the blessing of y<sup>e</sup> fa- ther.* if Infant-Baptism be not written as an  
*He hath left us words enough but you will not see it.* Ordinance, do not judge it to be an Ordi-  
 nance.

15. Consider that Christ was faithful in  
 all his House, Heb. 3. 5, 9. If it had been  
 his Fathers Will that Infants should have  
 been baptized; surely he would have been  
 so faithful as to have left us one word in his  
 blessed Scriptures.<sup>e</sup>

16. Con-



and faithfully Discovered.

16. Consider, *Moses* the servant of the Lord did all according to the Pattern shewed in the Mount, *Exod. 25. ver. last*; and shall not the servants of the Lord do all according to the Pattern he hath shewed us in the New Testament; the Pattern left on record is, *They believed and were baptized*, *Acts 8. 12.*<sup>a</sup>

55 a. Chr. hath given com and to suffer them to come to receive them, with his name. & Example in sayng his Discip. only. Making it be blessed, sayng on of hands is more than baptizmt. Act. 8.

17. Consider, whether those who do so depend on their consequences without a plain Text; will grant Papists and others the same consequences; for Altars, Surplices, &c. seeing all is to be done decently; And they say, Surplices are decent; Railes about the Tables are decent, &c.

b you are not knowng of the consequences are scripturall. The same consequences were never brought.

18. Consider, that seeing the Scripture is so exact, in setting down the several circumstances of persons baptized, *Acts 16. 13, 14.* the time, *the Sabbath*, the place, *by a River-side*; the Custom, *Prayer was wont to be made*; the Company, *Women*; the Name, *Lydia*; the Trade, *a Seller of Purple*; place of abode, *at the City of Thyatira*; her Religion, *a Worshipper of God*; her Action, *She heard Gods Word*; the Lord opened her heart: the Instrument, *words spoken by Paul*. So *Acts 16. 27, 28, 29, 30.* so many circumstances, but not one word in any place expressed, that ever any Infant was baptized; why should it be left out, were it Gods Will it should be done. E 2 19. Con-

c The Doctrine of y<sup>e</sup> instruction was not left out. *Moses* Tho<sup>y</sup> said such could not find it. who shall appear in what way to manifest his will. what if no example is given to leave room for tryall of some & the stumbling of others. & putting upon diligent search we are to receive and believe according to y<sup>e</sup> analogie of faith.

& not be bound up to y<sup>e</sup> sound of scripturall words.

# Baptism plainly

They will 58

it may be  
Mat. 28.  
ye. as  
above.

19. Consider, there is but one Lawgiver who is able to save and to destroy, James 4. 12. The Lord is our Judge, the Lord is our Lawgiver, Isa. 33. 22. Now where hath this Lord given a Law for baptizing Infants? This one Lawgiver hath not given one Law for the baptizing Infants.<sup>a</sup>

Consider  
whether yo  
question be  
proof.  
why don't you  
Ad. y<sup>e</sup> Lords day  
to women p-  
taking of y<sup>e</sup>  
Lords supper.

20. Consider, whether baptizing Infants, Godfathers and Godmothers, the Cross in Baptism, the Promises and Vows made for Children, were not all brought in by humane Inventions, at the same time or on the same Reasons.<sup>b</sup>

why leave  
you out y<sup>e</sup> w<sup>o</sup>  
nations, w<sup>o</sup>  
y<sup>e</sup> woman  
d<sup>e</sup> subject  
of discipling  
to baptizing  
is it not bre.  
yo<sup>r</sup> consy.  
ses y<sup>e</sup> child  
an<sup>d</sup> of a na-  
tion. the so  
y<sup>e</sup> command  
subject of bap-  
tism.

21. Consider, whether it be safe to admit of Consequences against an expresse Rule, Mat. 28. 19. Teach and baptize.<sup>c</sup>

22. Consider, whether those who baptize Infants, will not have it said to them by the Lord one day, as in Isa. 1. 12. Who hath required these things at your hands.

23. Consider, whether any of the Gospel-Ordinances hath so many plain words as Beleevers Baptism.

24. Consider, whether being baptized be not a justifying God, and on thy part thou not being baptized, dost not reject the Council of God, Luke 7. 29, 30.

25. Consider, whether such as hold Infant-baptism do not preach Baptism to be a Sign of Regeneration, and whether all or any Infants baptized are regenerated.<sup>d</sup>

26. Con-

The same may  
be said against  
circumcision  
as sign of y<sup>e</sup>  
same thing.



26. Consider, whether those who have not respect to all Gods Commands will not one day be ashamed, *Psal. 119. 6.*

27. Consider, whether *Abraham* durst circumcise his child without a word of Command, then how durst thou baptize a child without a word.

28. Consider, whether we are not to press after the purity of Ordinances, and whether those Ordinances which have the expresse Rule, are not most pure.

29. Consider, whether they and only they shall not have the Well-done at Christs coming, who have done what he hath commanded, and as he hath commanded.

*Now I beseech thee to consider what hath bin said in this matter; And the glorious God of Truth give thee the Spirit of Truth, which may lead thee into all Truth, and may build thee up, and give thee an Inheritance among them that are sanctified; and as in sincerity, with unfeigned love to God and thy soul these things have been written. So the very God and Father of our Lord Jesus, sanctifie thee throughout, in body, soul and spirit, and give thee a heart to search whether these things be so.*

FINIS.

*These are words often multiplied to receive y<sup>e</sup> simple making a fault shows without any true accommodation to y<sup>e</sup> question in hand. Whether some infants ought not to be baptized.*

1870  
1871  
1872

1873  
1874  
1875

1876  
1877  
1878

1879  
1880  
1881

1882  
1883  
1884

1885  
1886  
1887

1888  
1889  
1890

1891  
1892  
1893



# The Stationers Arms.



READER,

*These Books following are printed for  
and sold by Benjamin Harris, at the  
Sign of the Stationers Arms in  
Sweeting's Rents, near the Royal  
Exchange in Cornhill.*

**W**AR with the Devil: Or, The Young  
Mans Conflict with the Powers of  
Darkness. In a Dialogue, Disco-  
vering the corruption and vanity of Youth,  
&c. To which is added an Appendix, con-  
taining a Dialogue between an Old Apostate  
and a Young Professor; price bound 1 s.

A Parable of the Kingdom of Heaven, be-  
ing an Exposition of the first thirteen verses  
of the 25th. Chapter of *Matthem.* By *Han.*  
*Knowls,* in Octavo, price bound 1 s.

Love

Love to the Life, or some Meditations upon loving and washing in the Blood of Christ, together with a taste of Gospel Promises, as the Churches Stock, or the Believers Patrimony, by *Richard Mayhew*, price bound 8 d.

Darkness Vanquished, or Truth in its Primitive Purity, or a Treatise of Laying on of Hands, in Octavo, price bound 1 s.

The Accomplish'd Lady's Delight in Preserving, Physick, Beautifying, and Cookery; in 12°. price bound 2 s. 6 d.

*There is also in the Press*, A Dialogue between a young Professor and a Quaker; written by *Mr. Benjamin Keach* Author of War with the Devil.

*Also you may be there furnished with all manner of School-books, and Money for Old Books, or Old Books new bound or claspt.*

---



This Q. in y<sup>e</sup> book is whether some infants are to  
be baptiz<sup>d</sup>. The books A. is none ought. y<sup>e</sup>  
great argument is, because b<sup>e</sup>l<sup>i</sup>ev<sup>i</sup>ng ought, infants  
ought not.